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A CONTRIBUTION TO THE KNOWLEDGE OF ASSYRO-BABYLONIAN MEDICINE

By H. F. LUTZ
University of Pennsylvania

With the publication of the present text I entertain the hope that it will arouse not only the interest of the Assyriologist but also the interest of the medico-historian. The tablet from which the text is copied is in the possession of the Museum of the University of Pennsylvania (No. 19801). It contains prescriptions for sicknesses of the male urinary and genital organs. This medical tablet was for quite some time known to scholars, but owing to the difficulty of reading the exceedingly small script attempts to publish the text were given up. Besides this tablet the Museum owns two other medical texts, the one of which was also known as a medical text. It remains still unpublished and treats of sicknesses of the anus. The other one, a small tablet, was identified by the present writer as a medical text and the deciphering shows that it treats of a certain sickness of the bowels.¹

The present text is of neo-Babylonian origin and for paleographic reasons must be placed in the time of *ca.* 650–600 B.C., i.e., a few centuries anterior to the time when the great Hippocrates, the son of the Asklepiade Heraklides and of Phaenarete, wrote his famous medical treatises. The Museum catalogue has entered the remark that the tablet was acquired on the fourth expedition to Nippur, but a comparison of Nippur texts and their peculiar writing with our tablet makes it very doubtful that its provenance is Nippur. It bears so many marks in common with the tablets forming the Khabaza collection of the Museum that it must by a mistake have been entered as one of the acquisitions of the fourth expedition. On the assumption that the tablet was an original constituent part of the Khabaza collection rests the more or less exact dating above. The Khabaza material to a great extent contains prayers and hymns which bear the name of Shamash-shum-ukin, the son of the Assyrian king Essarhaddon, who ruled Babylonia as the contemporary of

Ashur-bani-pal. We also know that Shamash-shum-ukin imitated on a much smaller scale his more famous Assyrian neighbor, in collecting ancient cuneiform material and having copies made of them. Ample proof of this is found among the Khafaza material. Supposing therefore that the tablet was written under the reign of Shamash-shum-ukin, there remains however no doubt that this text also is but the sediment of much earlier texts, most probably a compilation of a distinct class of sicknesses, which may have been deposited in the library of the king or else was used as a textbook in schools.

Only the lower half of the tablet, which is of a reddish-brown color, is preserved. In its present condition it measures 110 mm. (height) by 119 mm. (width), and contains in all some 120 lines. The text so far as it is preserved enumerates eight different cases of sicknesses for which prescriptions are given. The therapeutic part occupies by far the greater space in this as in other medical tablets already published. No magical rites enter into the contents. Generally in one single line, or even less, with the exception of cases three and six, the symptom of the disease is stated and, without naming the disease itself, it proceeds immediately to the prescriptions. In the case of obv. col. 1 not less than twenty-one prescriptions are enumerated for a single disease. As was the case in Egyptian, Greek, and Roman, so also in the cuneiform medicine the Babylonian therapist is superior to his modern colleague in the multitude of his prescriptions.² In only one instance, case No. 3 (obv. col. 1, line 25) is the name of the disease itself stated and not merely the symptoms. The text reads: *amêlu šuātu še-ša-am mariš*, i.e., 'that man is sick of *šešu*.' Professor M. Jastrow, Jr., has kindly called my attention to the Hebrew **בִּיִּז** = gonorrhoea benigna, according to the dictionaries. It is not improbable that the Babylonian *šešu*, though not etymologically related to **בִּיִּז**,³ may nevertheless imply the same meaning.

I have below placed together the different symptoms contained in the text for a more convenient study and have tried to range them according to our modern medical terminology. For the conjectures as to that to which the symptoms may refer, I am indebted to the kind help of Dr. Rivas, professor of bacteriology at the University of Pennsylvania. It must, however, be kept in mind that it is extremely difficult from the short description of the sickness and, in the case of No. 8, of the fantastic way of description, to pass a

final judgment on what in each and every case was really described by the Babylonian diagnostic. We must also not lose sight of the fact that the Babylonians as well as their contemporaries mixed up many diseases where modern medicine makes very clear distinctions. Further publications of texts of the same classes of diseases which will undoubtedly be forthcoming in the future will help considerably to shed new light on the text.

Symptom 1: *šumma amêlu ta-at-ti-qam ša šināti mariš*, i.e., 'If a man is sick of incontinence of urine.' A clear case of enuresis.

Symptom 2: *šumma amêlu ša-a-ši tu-nam un-nu-ud ù ma-gal ittebi^(bi)*, i.e., 'If that man's *tunu* bleeds without cessation and it protrudes exceedingly.' Either a case of vesical hemorrhage (bladder) or more probably either acute cystitis or traumatism of bladder—parasites—schistosoma hematobium.

Symptom 3: *šumma amêlu šēr kirib SU.KA plus X-šu biri-šu ulappat-šu u šināti-šu ba-ṭa-il išid birki-šu miti ú-kal-la-ma amêlu šuātu še-ša-am mariš*, i.e., 'If a man's flesh of the interior of his scrotum (? or bladder?) turns upside down and his urine is stopped, the "foundation" of his "dead" penis is closed up, that man is sick of "flow of seed." ' A case of cystocele or hernia (or spermatorrhoea?).

Symptom 4: *šumma amêlu abnam mariš*, i.e., 'If a man is sick of stone.' Vesical calculi.

Symptom 5: *šumma amêlu ina birki-šu ú-tab-ba-kam kima aššāti*, i.e., 'If a man discharges blood from his penis like a woman.' Periodical hematuria, a tropical(!) disease due probably to climateric conditions—parasites (filaria, schistosomiasis).

Symptom 6: *šumma amêlu ina šitti(?) -šu i-na alaki-šu ri-ḥu-uš-šu illak-ma la idi ša ana aššāti-šu illik-ma ba-aš-ra ru'ti birki-šu u bu-bu-ul ma-li*, i.e., 'If a man in his sleep (?) (or) in his walking has seminal discharge and he does not know that he went to his wife and his penis and his "cloth" are full of seminal fluid.' Spermatorrhea (wet dreams).

Symptom 7: *šumma amêlu šēpi-šu mariš*, i.e., 'If a man's "foot" is sick.' Prostatitis—enlargement of the prostatic gland common in old age following chronic gonorrhoea, etc.

Symptom 8: *šumma amêlu šēpi zuqaqipu ibaluṭ*, i.e., 'If (in) a man's "foot" lives a scorpion.' Cases of cystitis, prostatitis, strictures, orchitis may produce such symptoms.

TRANSLITERATION

Obverse, First Column

- ki 16: *lilma⁴ ina mē išati-ma ibaluṭ*
 ki 17: *qēm šammu nam-ri⁵ zikari qēm šammu ašaga ašaši⁶ ina šikari ba-lum pa-tan išati-ma ibaluṭ*
 ki 18: *qēm še'im qēm šammu ašagi ina šikari išati-ma ibaluṭ*
 ki 19: *šammu IM.ĠAR.ŠT⁷ kimin*
 ki 20: *šammu karan silibi piša tamaḥaš ana tabati ū šamni tanadi ina kakkabi qarabi išati-ma ibaluṭ*
 ki 21: *šammu dimat libbi⁸ ina šikari ū šizbi tuballal ba-lu pa-tan išati-ma ibaluṭ*
 šumma *amēlu ta-at-ti-gam⁹ ša šināti mariš išten qa muššaripam¹⁰ ipri mullili immeri zikari¹¹ išten qa muššaripam¹⁰ nam-ri zikari ba-lum pa-tan itti¹² šina¹² lašani išati-ma umu ḥamištu^(kam) ka-la u-mi lašam išati-ma ibaluṭ*
 šumma *amēlu ša-a-ši tu-nam¹³ un-nu-ud¹⁴ u ma-gal ittebi^(bi)¹⁵ zēr i^{su} bini zēr šammu lišan kalbi ri^{qu} murra tamaḥaš ana kurunni tanadi ina kakkabi qarabi ina šerim ba-lum pa-tan išati-ma ibaluṭ*
 kinim: *šammu EL¹⁶ šammu NIGIN¹⁷ ri^{qu} IM.DI¹⁸ šammu lišan kalbi piša tamaḥaš šum-ma i-na karani šum-ma i-na šizbi šum-ma i-na šikari lašam išati la i-za-kim¹⁹ ina umi šalaši^(kam) umi išten^(kam) išati-ma ibaluṭ*
 šumma *amēlu šēr kirib SU.KA plus X-šu²⁰ biri-šu ulappat-šu²¹ ū šināti-šu ba-ṭa-i²² išid birki-šu miti²³ ū-kal-la-ma amēl šuātu še-ša-am mariš šina šiqlu ḥil²⁴ ba-lu ṭe-im šina qa tabata ištēniš ina šuharrati pa-lu-rum tanadi^(di) šamna bašma²⁵ šizba ma-al-ma-liš tuballal mi-iš-lam ina mūt^(ut) lišani²⁶ šubata titirri ana amēli umšāt²⁷-su ta-ša-pak [. . .]-im ina kurunni tuballal ina kakkabi qarabi ba-lum pa-tan išati-ma ibaluṭ*

Obverse, Second Column

- šammu zēr lišan kalbi piša tamaḥaš ina kurunni tar-sa-an itti zēr balluki²⁸ tuballal ba-lum pa-tan išati-ma ibaluṭ*
 kinim: *ri^{qu} murra aban šammu ŠA.MAN²⁹ šammu dimat libbi [. . .] zēr šammu lišan kalbi zēr šammu ašagi ašaši [. . .] aban ŠAG.DIŠ.AZ³⁰ LA pir'i arībi ḥu³¹ šammu X šammē^{un} an-nu-ti ištēniš tamaḥaš ina kurunni ba-lu pa-tan išati-ma [. . .] ina mūt^(ut) lišani šubata titirri ana amēli umšāt-su tašamid ina mē bašli ir-ta-na-ḥas ū tur-ra-am³² tu-ba-ḥar ibaluṭ*
 ki 3: *šammu lišan kalbi piša tamaḥaš ina kurunni tar-sa-an ina kakkabi qarabi ba-lu pa-tan išati-ma ibaluṭ*
 ki 4: *šamna erini tabata tuballal ana X tanadi ina mūt^(ut) lišani šubata titirri ana amēli umšāt-su tašamad ina umi šalši^(kam) ū-ga-am-ma-ra-am-ma ibaluṭ*

- ki 5: MA³³ ù šināti-šu šammu za-nu riqqu murra tamaḥaš itti ku-ru-un
šikari šammu SA ù šizba bašla tuballal a-na ša-ap-ti-šu³⁴ tanadi-ma
ḥinqa³⁵ it-[tar-pa-aš]³⁶ abnam i-ša-aḥ-ḥu-uḥ³⁷
ki 6: riqqu murra tamaḥaš ana šikari šalašu^(kam) sa-am(?) [. . . .] ina
kakkabi qarabi ina še-ri išati-ma ibaluṭ
šumma amēlu abnam marriš mé i³⁸u erini i³⁸u šurmēna riqqu murra passu³⁸ riqqē
sun ka-li-šu-nu tuballal ina arḥi maḥri^(kam)³⁹ ana murši išati-ma i-na
dimat eni titirri ana amēli umṣāt-su tašapak BAT [. . . .] ru-ub-
šum i-di-ik-ki-e⁴⁰ [. . . .] murša la idi ú-ṭa-ab-šu riqqa šammu lišan
kalbi ikkal-ma ibaluṭ

Reverse, Third Column

- kimin: šammu DU(?) šammu ašagi ašaši [. . .] tamaḥaš tu-[.] ina
muḥḥi tulabbaš-ma ibaluṭ
ki 3: zēr šammu lišan kalbi šammu ḥul-ti-kil-la⁴¹ piša tamaḥaš ina šamni tanadi
išati-ma ibaluṭ
ki 4: šammu HUL.ḤAB ina šikari išati-ma ibaluṭ
ki 5: šammu lišan kalbi ša ina tebi pani^{ilu} Šamaš la iptur [. . . .] piša
tamaḥaš ana šikari muttaggiši tanadi ina kakkabi qarabi ba-lum
pa-tan išati-ma ibaluṭ
ki 6: šammu karan silipi ana šikari amēl muttaggiši tanadi ina kakkabi
qarabi išati-ma ibaluṭ
ki 7: ḥa-lu-la-a⁴² piša tamaḥaš ina karani la mubbib la muzammir išati-ma
ibaluṭ
ki 8: LA pir'i arībi bu šammu X šammu nu-za-ba-ta šammu ašagi ašaši [. . . .]
šammu azalla umi siba^(kam) šammē sun annūti ina a-ka-lum ù kurunni
tuballal išati-ma ibaluṭ
ki 9: zēr šammu ašagi ašaši šammu ŠA.MAN ištēniš tamaḥaš ana karani
tanadi i-na kakkabi qarabi išati-ma ibaluṭ
ki 10: aban za-la-kum aban ka-gi-na mu-za-am-[mir] an-ne aban ŠĀG.DIŠ.AZ
riqqu murra LA i³⁸u nu-ur-ma⁴³ LA pir'i arībi bu an-ne⁴⁴ šalma zikara
ù šinništa šammu dimat libbi zēr i³⁸u bini imbū tamtim⁴⁵ šammu ŠA.MAN
šammu TAR.MUŠ šammu ašaga ašaši zēr šammu lišan kalbi šammu lišan
kalbi zēr šammu DIL ištēniš ta-ša-ḥal tamaḥaš ina šamni ù šamni
bašmi tuballal ana pan^{kakkabu} IB qarabi ina še-ri lašam išati LA ša
nāri ù mé bašla [.]

Reverse, Fourth Column

- kimin: ara bini arqi šammu maštakal gù-nig-ḡar-ra⁴⁶ ištēniš taḥašal tašamid-ma
ibaluṭ
šumma amēlu ina birki-šu damam ú-tab-ba-kam kima aššāti i³⁸u ku-ku-ban(?)
gù-nig-ḡar-ra šammu nuḥurta uḥula qarani ina šikari tašapak amēlu
lašam išati-ma ibaluṭ

šumma amêlu i-na šitti(?) -šu⁴⁷ i-na alāki-šu ri-ḥu-uš-šu⁴⁸ illak-ma la idi ša ana aššati-šu illik-ma ba-aš-ra ru'ti⁴⁹ birki-šu ù bu-bu-ul⁵⁰ ma-li tīt ipri aban šadi uḥuli qarani ina šamni tuballal ina mūt^(u) lišāni šubata titirri ana amêli umšāti-šu tašamid ù ina šamni ù šikari tuballal išati-ma ibaluṭ

šumma amêlu šēpi⁵¹-šu mariš ašagi ta-du⁵² tamaḥaš ina šikari išati-ma ibaluṭ
šumma amêlu šēpi zuqaqipu ibaluṭ ina karpati danni šamni ella ana karani tanadi umi 14^{kam} namurat⁵³ um⁵⁴ la tim-mi-ir qata tubbal⁵⁵-ma išati-ma [. . . .] uḥulu qarani ašagi la-ta-am piša tamaḥaš ana libbi tuballal ŠEŠ⁵⁶-šu ù ša-pu-li⁵⁷-šu tanaši ù qabla tukanni išati-ma ibaluṭ

kimin: lišan šangi⁵⁸ ša^{riqau} i-ār tamaḥaš ina šamni tanadi i-na šikari išati-ma ibaluṭ

ki 3: mu-ur-ra⁵⁹ ḥa-ti-la⁶⁰ qēm labira birki-šu ana appi ša idi⁶¹ tudammaqu ana nār ibbir(?) -ma ibaluṭ

ki 4: kallat Ištar(?) maštakal ašagi la-ta ša egli ina šizbi ù X tu-šap-šaṭ išati-ma ibaluṭ

ki 5: ia-ra-ra ga-ta zikara ša egli [.] išati-ma ibaluṭ

TRANSLATION

Obverse, First Column

Ditto 16: He shall drink *limu* in water and he will recover.

Ditto 17: He shall drink in wine, without food, powder of the male thorny root and the powder of the fish-worm thorn and he will recover.

Ditto 18: He shall drink in wine grain-flour (and) the powder of the thorn-plant and he will recover.

Ditto 19: The *IM.GAR.ŠI*-plant likewise.

Ditto: 20: Thou shalt grind purified 'fox-wine,' thou shalt add it to wine-water and oil. He shall drink it at the approach of the star and he will recover.

Ditto 21: Thou shalt mix 'heart's tear' with wine and milk. He shall drink it without food and he will recover.

If a man suffers of incontinence of the urine, he shall drink each day for five days one *qa* of roasted refined scap of the male sheep and one *qa* of roasted male thorny root without food in two potions. He shall drink the beverage and he will recover.

If that man's *tunu* bleeds without cessation and it protrudes considerably, thou shalt grind the seed of the tamarisk, the seed of the cynoglosson and the bitter-plant; thou shalt throw it into wine. At the approach of the star, in the morning, he shall drink it without food and he will recover.

If it is the same case: Thou shalt grind *EL*-plant, the root of *IM.DI* and white cynoglosson. Either in sweetened wine or milk or in wine he shall drink the potion. He shall not take cold. For three days daily he shall drink it and he will recover.

If a man's flesh in the interior of his scrotum(?) turns upside down and his urine is stopped, the foundation of his dead penis is closed up, that man is sick of 'flow of seed.' Thou shalt mix in equal portions two sheqels of bitter-plant two sheqels of *HIL* without taste, two *qa* of wine-water, aromatic oil and milk. One half thou shalt smear (on) a cloth upon the point of the 'tongue.' Thou shalt pour it on the man's sore. Thou shalt mix X in wine. At the approach of the star he shall drink it without food and he will recover.

Obverse, Second Column

White seed of the cynoglosson thou shalt pulverize; thou shalt moisten (it) in wine. With the seed of the *balluku*-plant thou shalt mix it. He shall drink it without food and he will recover.

If it is the same case: Bitter-plant, the stone of the *ŠA.MAN*-plant, heart's tear-plant, the seed of the cynoglosson, the seed of the fish-worm thorn, the stone of the *SHAG.DISH.AZ*-plant, the *LA*-plant of the offspring of the raven, X-plant, all these plants thou shalt grind together. In wine without food he shall drink it. Thou shalt smear a plaster on the point of the 'tongue.' Thou shalt apply a bandage unto the man's sore. With boiled water he shall rinse himself off and the *turru* thou shalt cool off and he will recover.

Ditto 3: Thou shalt grind white cynoglosson, in wine thou shalt moisten it. At the approach of the star without food he shall drink it and he will recover.

Ditto 4: Cedar-oil (and) wine-water thou shalt mix. To wine (?) thou shalt throw it. On the point of the 'tongue' thou shalt smear a plaster. Thou shalt apply a bandage unto the man's sore. On the third day it will come to a completion and he will recover.

Ditto 5: The excrements(?) and his urine, *zanu*-plant, bitter-plant thou shalt grind. With grape-wine, the wine of the *SA*-plant and cooked milk thou shalt mix it. On the 'lip' thou shalt put it, then the narrows will widen, the stone he will pass off by urination and he will recover.

Ditto 6: Bitter-plant thou shalt grind. To wine three (thou shalt throw?). At the approach of the star in the morning he shall drink it and he will recover.

If a man is sick of stone, thou shalt mix cedar-water, cypress, bitter-plant, *passu*-cane. All these herbs the 'tear of the eye' thou shalt smear. Thou shalt pour it on the man's sore dung pain he will not know. It will restore him. The root of the cynoglosson he shall eat and he will recover.

Reverse, Third Column

- If it is the same case: *DU(?)*-plant, fish-worm thorn thou shalt crush. Thou shalt The on the top thou shalt cover and he will recover.
- Ditto 3: The seed of the cynoglosson, white *hultikillu*-plant thou shalt grind, in oil thou shalt throw it. He shall drink it and he will recover.
- Ditto 4: Stink-cucumber in wine he shall drink and he will recover.
- Ditto 5: Cynoglosson, which at the approach of the sun did not split open, white *X*-plant thou shalt grind. To the wine of the wine-dresser thou shalt throw it. At the approach of the star without food he shall drink it and he will recover.
- Ditto 6: 'Fox-wine' plant thou shalt throw to the wine of the wine-dresser. At the approach of the star he shall drink it and he will recover.
- Ditto 7: White *halulia*-plant thou shalt grind. In wine, neither purified nor clarified, he shall drink it and he will recover.
- Ditto 8: The *LA*-plant of the offspring of the raven, *X*-plant, *nuzabatu*-plant, fish-worm thorn, 'tear-plant' for seven days thou shalt mix these plants in food and wine. He shall drink it and he will recover.
- Ditto 9: The seed of the fish-worm thorn, the *SHA.MAN*-plant together thou shalt grind. To wine thou shalt throw it. He shall drink it and he will recover.
- Ditto 10: The stone of the *zalakum*-plant, the stone of the white cynoglosson, *anne*-plant, the stone of the *Shag.Dish.Az*-plant, bitter-plant, *LA*-plant, figs (?), the *LA*-plant of the offspring of the raven, dark *anne*, male and female, heart's tear-plant, the seed of the tamarisk, scylla maris, *SHA.MAN*-plant, *TAR.MUSH*-plant, fish-worm thorn, the seed of the cynoglosson, cynoglosson, the seed of the *DIL*-plant together thou shalt filter, thou shalt grind them. In oil and fragrant oil thou shalt mix (them). At the approach of the star *IB* in the morning he shall drink the potion. *LA*-plant of the river and cooked water.

Reverse, Fourth Column

- If it is the same case: Thou shalt crush together the sprout of the green tamarisk, the *mashtakal*-plant and *ripsu* (?) -grain. Thou shalt bandage him and he will recover.
- If a man discharges blood from his penis like a woman, thou shalt pour *kukuban* (?) -plant, *ripsu* (?) -grain, *nuhurtu* and horned alkali in wine. The man shall drink the potion and he will recover.
- If a man in his sleep (?) (or) in his walking has seminal discharge and he does not know that he went to his wife and his penis and his 'cloth' are full of seminal fluid, thou shalt mix in oil 'clay of the dust of the mountain-stone' and horned alkali. Thou shalt smear a plaster

on the point of the man's 'tongue.' Thou shalt pour it on the man's sore. And in oil and wine thou shalt mix it. He shall drink it and he will recover.

If a man's 'foot' is sick, thou shalt grind *latu*-thorn. In wine he shall drink it and he will recover.

If (in) a man's 'foot' lives a scorpion, thou shalt throw pure oil to wine in a strong vessel. For fourteen days thou shalt not expose him to the brightness of the heat. Thou shalt treat him and he shall drink Horned alkali, white *latu*-thorn thou shalt grind; thou shalt mix it therein. His *SHESH* and his *shapulu* thou shalt raise and the middle-part thou shalt nurse carefully. He shall drink it and he will recover.

If it is the same case: Priest's tongue of the *iar*-plant thou shalt grind. To oil thou shalt throw it. In wine he shall drink it and he will recover.

Ditto 3: Bitter-plant, *hatilu*-plant old grain-flour. His penis thou shalt cleanse on the top of the 'hand.' To the river he shall cross over(?) and he will recover.

Ditto 4: 'Bride of Ishtar(?),' *mashtakal*-plant, *latu* thorn of the field in milk and X thou shalt dissolve. He shall drink it and he will recover.

Ditto 5: *Iararu*-plant, male *gatu*-plant of the field he shall drink it and he will recover.

NOTES

1. Will be published in a forthcoming volume of the author.
2. See von Oefele, "Keilschriftmedizin in Parallelen," *Der Alte Orient*, IV, 7.
3. זָבֻ = Assy. *zābu* 'to flow'; and the name of the river Zābu.
4. For the reading of *im saġar ge kur-ra=lil(?)=mu* cf. 5 Rawl. 27, 19 e.f. and Kuechler, *Medizin*, p. 144. Literally: 'the clay of the dark mountain dust.'
5. *šammu nam-rum*; cf. *CT*, XIV, Pl. 19, col. 2, lines 10 and 11.
6. Written *gir uġ-ġa-aġ*; on *uġ-ġa=ašāšu* cf. *CT*, XIV, Pl. 2, K. 71 A, rev., line 40. *uġ-ġa* and *uġ-ġa-aġ* are probably identical. Assyrian *ašāšu*=Hebrew עָשָׂה, Arabic عَثَّة=moth. The Sumerian *uġ-ġa*=fish-worm. Cf. however also *CT*, XIV, Pl. 25, lines 20 and 21, *šammu gir ġa-aġ=bukuddu*.
7. Cf. *IM.ĠAR* in *KM*, 191, 4:52 and *šammu IM.ĠAR MAN.BURU*, *KM*, 71, col. 1:53.
8. Written *er-ri šāg*.
9. *ta-at-ti-gam*, a noun formation with *t*-preformative of the root *etēqu*, which occurs here for the first time. *Ta-et-ti-qu=tettiqu=tattiqu*. *Tat(t)iqu*, or, *tet(t)iqu* seems to be a medical term with reference to the

passage of the urine. As a pathological term, however, it cannot mean anything else but 'incontinence,' i.e., of the urine. Notice that the symptom or the sickness is stated in the accusative case throughout the tablet.

10. *NE, BIL*; the transcription by *muššaripu* is doubtful. If not taken as a noun, we should expect it to follow the noun. The reading of *riqqu* is excluded, as in both instances the scribe plainly wrote *BIL*.
11. *saġar azag udu nita* has been transcribed by *ipru mullilu immeri zikari*, the refined '*ipru*' may refer either to the sheep's dung, or else to the scap of excrements which settles on the wool of the sheep. For *ipru* in the sense of scap, scald, compare Dennefeld, *Babylonisch-Assyrische Geburtssomina*, Tafel 16, a 17: *šumma izbu ina budê-šu epra iši-ma libbê^{pl}-šu innamru^{pl}* etc., 'If a monster has scap on its *budu*, and its intestines are visible.'
12. Can hardly have here the sense of *kimin* = ditto. *Itti šinā lašani* perhaps corresponds to our 'two spoonfuls.'
13. *tunu*, a new word. Obviously the name of an internal part of the penis or the bladder.
14. *un-nu-ud* has been compared with the Arabic عند = to bleed without being able to staunch it; cf. عند العرق اذا سال فلم يرقاء. See however also *anadu*, which occurs in the astrological texts published by Thompson, to which Professor Jastrow drew my attention.
15. *ZI.ZI.BI* I had first transcribed by *ušašhaššu*, 'and it causes him to urinate greatly or frequently,' but Professor Jastrow's objection to the reading of *BI* as a pronominal suffix has induced me to adopt the most common reading of *ZI* = *têbu*, followed by the phonetic complement *bi*.
16. *šammu EL*, cf. *CT*, XIV, Pl. 39, *RM*, 352, rev., line 8; Pl. 42, K 8807, line 2 *et al.*
17. *šammu NIGIN*, *KM*, 191, 2:4 reads *šammu HAB*. This plant however seems to be identical with *šammu NIGIN sar* in *KM*, 71, 3:21.
18. *riqqu IM.DI*; cf. *KM*, 61, 1:3.
19. The tablet adds in the form *i-za-kim* a new verb to the Assyrian dictionary. It has been compared to the Arabic زكم, to take a cold. Cf. also زكام and زكمة, 'cold, rheum.' In view that we have here to do with genital matters it may have here perhaps the second meaning of زكم = to spout, to sputter, as for instance زكم بنطفته اذا رمى بها.
20. *SU.KA* plus X; there is only one stroke to be seen inside *ka*. As the script is so very small, this stroke may have been intended for a more complicated sign. The ideographic writing may denote either the bladder or the scrotum.
21. *šu* after *ulappat* is redundant.

22. *ba-ta-il*; the scribe intended to write *ba-ti-il*; as he had already made the mistake of writing *ta* he first seemed to have written down *al*, which he changed to *il*, without correcting *ta* to *ti*. Cf. also the writing of *ba-ta-il* in the dissertation of Jeremias.
23. Cf. Lehmann, *Shamash-shum-ukin*.
24. On *A.DAN* = *hi-il* compare *RM*, 367, etc., vs. 24 (Meissner Supplement) and *KM*, p. 147 (*Nachtraege und Berichtigungen*).
25. *Barag-ga* transcribed by *bašāmu* = 'sweet-scented oil' following Zimmern, *Beitraege*, p. 98, l. 46. So also Kuechler. Professor Jastrow suggested to me the transcription of *šaman parakki* = 'temple-oil,' which is also one of the possibilities.
26. On *lišānu* in a figurative sense see *OLZ* (1909), p. 340, and Holma, *Koerperteile*.
27. *NI* = *umšatu*, see Holma, *Koerperteile*, p. 7.
28. *MUK* generally with the determinative *ŠIM* = *riqqu*; *BR*, 5166, *RM*, 367, v. 21 (Meissner Supplement); *KM*, 191, 2:15; *ZA*, 15, p. 421.
29. *šammu ŠA.MAN* occurs three times in this text. I am unable to find this plant elsewhere. Can hardly be a scribal error for *šur.man* = *šurmēnu*.
30. Occurs here and rev., col. 3, line 22.
31. Written *LA NUNUZ-GA ŠIR šu*. In *KM*, 61, 4:13 occurs the writing *LA NUNUZ-GE ŠIR šu* and again, line 20, without *LA*. With these passages cf. also *KM*, 71 b, 4:17; the writing *šiš LA ŠA-KA* plus *IM-na ša*. *LA* alone occurs in our text, rev., col. 3, line 23, before *šiš nu-ur-ma* = the fig (tree?). *LA* or *šiš LA* therefore is the name of a plant. That *šiš LA* could contain the word for 'fish-bone' as Kuechler conjectured (p. 127), is excluded. He did not recognize that the *LA* in *LA NUNUZ GE-ŠIR šu* of his texts is identical with the *šiš LA* in *šiš LA ŠA KA* plus *IM-NA ša*. For *LA* = *išhilšu* compare Meissner, *SAI*, 605, and Zimmern, *Šurpu*, VIII, 34(?). See also Meissner, *SAI*, 519; *nunuz* = *pir'u*, *pilu*; *ŠIR šu* probably belongs to the same class of birds as *ŠIR.BUR šu* = *aribu* = raven. Cf. also *ŠIR.BUR.LUM šu*, *ŠIR.ŠE.ZER šu*, *ŠIR.GAZ šu* and *ŠIR.UŠ šu* in *CT*. XIV, Pl. 12, 36669, lines 1-4.
32. *Tur-ra-am* or *i-ra-am* is possible. If *tur-ra-am* is to be read we may regard it as a loan-word from Sumerian (*lù*) *tu-ra* = 'sick person, patient.'
33. With *MA* compare *MA* in *KM*, 191, 2 line 7: *inuma MA iššabtu-šu* = 'If the *MA* seizes him.' According to our text it can hardly be the name for a part of the body. In view that it occurs together with *šinātu*, one is inclined to take *MA* as 'excrements.' *Inuma MA iššabatu* might therefore refer to the difficult passing of the stool. *MA* is plainly written on the tablet, so the reading of *KU* is excluded. But *ma* and *ku* may be synonyms. For *ku* = excrements compare *CT*, XXVIII, Pl. 41,

- K 8821, line 10: *šumma kimin ku-šu iz-zi* . . . 'If ditto squirts his excrements.' See also Holma, *Koerperteile*, p. 9, and p. 68, note 1.
34. *šaptu* like *lišānu* here part of the penis.
35. For *BAD*=*ḫinqu* compare *CT*, XII, 12, 39 *a* and Meissner, *SAI*, 2908. Such a word is expected here according to the context.
36. Restore *it-[tar-pa-aš?]* This gives perfectly good sense in connection with the following *abnam išaḥḥuḥ*.
37. *i-ša-aḥ-ḥu-uḥ*; Assyrian *šaḥāḥu*=Arabic شح=Egyptian *wsš*, which is the common word in Egyptian for 'to urinate.' On the etymology of this verb compare Albright, in *AJSL*, XXXIV, 4, p. 227.
38. *GI DUG.GA* according to *CT*, XIV, Pl. 49,36481, rev., line 7, not to be transcribed by *qān tabu* but *pa-as-su*; note also that *GI PAD.DA* has the same Semitic value. Cf. Pinches, *JRAS* (1898), p. 444, on *passu*.
39. For the belief that the first month is particularly favorable for the healing of diseases see von Oefele, "Keilschriftmedizin in Parallelen," *Der Alte Orient*.
40. *rubšu i-di-ik-ki-e*; cf. *ZA*, 9,276; *rubši šiprati* in *RT*, XXIII, p. 135.
41. Restored from *CT*, XIV, Pl. 4, col. 2, line 37; Pl. 22, col. 8, line 1; Pl. 33, K 14077, line 5.
42. Written *ḥa-lu-la-ia* in *CT*, XIV, Pl. 23, K 259, line 5.
43. *īu nu-ūr-ma* probably the fig tree according to Delitzsch, *Sum. Glossar*, p. 207.
44. *an-ne*, and *an-ne šalmu zikaru u šinništu* in the same prescription; cf. Delitzsch, *Sum. Glossar*, p. 206.
45. Restore *ka a-ab-ba* according to *KM*, 71, 3, 53 and *CT*, XIV, Pl. 25, K 4398 plus 4418, obv., line 3: *šammu ka a-ab-ba*. The reading of *šinnē tamti*=Meerzahn, which Kuechler adopted, is according to this passage wrong. *Ka a-ab-ba*=*im-bu-ū tam-tim*. Probably to be identified with the *scylla maris* according to information from Professor W. Max Mueller.
46. *gū nig-ḡar-ra* perhaps to be read *ripsu*. See Zimmern, *RT*, No. 41-42, st. 1, 27; in *KM*, 191, 2:5 occurs the reading *nig-ḡar-ra*.
47. Text reads plainly *ad*. According to a suggestion of Professor Jastrow the reading of *ū* has been adopted in the transliteration and translation. A scribal error?
48. *riḥutu* which generally means 'begetting, generation,' but also 'that which is begotten,' as for instance in Zimmern, *RT*, *ri-ḥu-ut* ^{amel} *nīsakki*= 'aus priesterlichem Gebluet,' and Dennefeld, *Geburtsomina*, I, obv., line 33: *riḥut ilu Šulpaē*'= 'Das Erzeugnis des Gottes Shulpaē,' must in this passage have a third meaning, 'the material by which is begotten,' i.e., semen.
49. *ba-aš-ra* ^o*UG* transcribed *ba-aš-ra ru'ti*. The translation is free, but undoubtedly correct. *Bašru* is related to *biššuru*, which latter however

refers only to the female nudities. Cf. also Arabic بَطْر = clitoris, بَطَارَة clitoris, and the verb بَطَر. *Bašru* possibly a generic name for nudities, privy parts irrespective of sex.

50. *Bubul* as far as I know occurs here for the first time. Is hardly the name of a part of the body. Perhaps a *fu'ul* noun formation of *babalu* 'to carry' on the analogy of *lubušu*, *lubuštu*. I am indebted to Professor W. Max Mueller for the conjecture that *bubul* may be the Babylonian word for 'cloth, sanitary diaper,' which was worn by the patient like the menstruation-cloth, only during the time of the sickness. On monuments and seals we will therefore not meet with this piece of 'garment.'
51. *šēpu* like *lišānu* and *šaptu* a special part of the penis.
52. *Ašagi la-ta-am*, written *ašagi la-ta ša egli*=wild-growing *latu-thorn*, in col. 4, line 118. Cf. *CT.*, XIV, Pl. 45, K 4152, rev., line 33, *la-a-tum*.
53. *Uk=pirig=namrum*, *CT.* XII, Pl. 6, col. 2:19, and Delitzsch, *Sum. Glossar*.
54. *um* supply *mi=ummu* heat?
55. *gata tubbal*, an idiomatic expression.
56. *ŠEŠ*=name of a part of the body.
57. *šapulu*, name of a part of the body; cf. *CT*, XXVIII, Pl. 27, rev., lines 24 and 25, *ša-pu-ul imitti* and *ša-pu-ul šumēli*. *Šapulu* not necessarily a member of the body which occurs in pairs; cf. for instance *CT*, XXVIII, Pl. 27, K 3985, rev., lines 16 and 17 where we meet *ina birki-šu imitti* and *šumēli*. This has simply reference to the right and the left side of the penis. Cf. also *CT*, XXVIII, Pl. 27, rev., lines 20 ff., 3985, *biššuru imitti* and *šumēli*. See Holma, *Koerperteile*, p. 161, and Meissner, *Supplement*, p. 97 a.
58. *RIT* may here equally have the meaning of *idlu* or *pisannu*.
59. Notice the phonetic writing of *ŠEŠ*= 'bitter-plant.'
60. With *hatilu* compare *šammu ha-di-lu* in *CT*, XIV, Pl. 18, K 4354, obv., line 4.
61. *idu*, part of the penis.

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